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less centuries before the advent of Cæsar driven the Celtic and Kymraig races into the mountains, that is, supposing that these races ever held possession of any portion of the lowlands of Scotland and England: a theory I greatly doubt.

In conclusion, the rumours I have just discussed are no doubt very ancient, and it would be interesting to ascertain the actual condition of the human remains in the church of Folkstone. Of the former existence of a pile of bones here similar to what still exists at Hythe there cannot, I think, be a doubt, as may, I think, be inferred by the following notice quoted from Hasted:—"In the north wall of the south aisle were deposited the remains of St. Eanswith in a stone coffin; and under that aisle is a large charnel house, in which are deposited the great quantity of bones supposed to be those of the Saxons slain in the battle fought near this place in the year 456." Leland also notices some facts bearing on this subject. Writing in the time of Henry VIII, he mentions the destruction of two churches by the encroachment of the sea, and further says, "hard upon the shore in a place called the castle yard, the which on the one side is dyked, and there be great ruins of a solemn old nunnery. The castle yard has been a place of great burial; yea, so much as where the sea hath worn on the bank bones appear, half flyking out."

XX.—*Notice of the Indians seen by the Exploring Expedition under the Command of Captain Palliser.* By JAMES HECTOR, M.D., and W. S. W. VAUX, M.A.

MANY travellers who have penetrated far into the Indian territories of North America and studied the manners, life, and habits of the Aborigines, are surprised at the inadequate and erroneous ideas they have previously conceived respecting these interesting and remarkable tribes. Yet, this can hardly arise from an absence of books on the subject. Much accurate and valuable information having long since been in print with reference to these people, especially in the able work of Mr. Catlin, on the North American Indians. The real cause of this seems to be, that, while these sources of sound knowledge are open to the public, other works of a more imaginative kind, such as the novels of Fenimore Cooper, have led the world generally to imagine the Indian to be a much more romantic personage than he really is. Nor, indeed, is this the only erroneous estimate which has been formed of this people; for they, on the other hand, who have only seen the Indians

that live on the borders of civilization, degraded as these are by their begging habits and attachment to ardent spirits, are naturally too ready to conclude that all the tribes are like the corrupted specimens they have witnessed. The only way, therefore, to obtain correct notions of the Indians, is to observe them in their native haunts far from the influence of civilization; thus, and thus only, is there any chance of discerning the prominent elements of the character of these aborigines.

The tribes met with by the Expedition during its three years in North America were, chiefly, either Prairie or Thickwood Hunters, that is, they were either those who hunt the bison in the great plains, or who pitch their tents in the thickwoods for the purpose of hunting deer, bears, and the valuable fur-bearing animals. Neither of these great classes or groups have ordinarily recourse to fishing, because they could not by this means obtain anything that would be esteemed valuable at the trading establishments of the Hudson's Bay Company.

When they are successful in their hunts they visit the trading ports, where the Prairie Indians dispose of dried bison meat, tallow, buffalo robes, and the skins of wolves and foxes, and receive in return European manufactures; while the Thickwood Indians, in like manner, barter the more valuable furs for similar objects. In both classes alike, the office of the men is to kill and cut up the animals, the far more laborious duty of dressing the skins falling to the lot of the women.

As a general rule the bison hunters do not suffer from want of food; but it frequently happens that the lives of those who dwell in the Thickwoods are chequered by many days of privation and misery.

There is a marked difference between the Prairie Indians and those of the Thickwoods, owing, no doubt, to the dissimilarity of their modes of life. The latter of necessity, from the scarcity of animals, camp only in small numbers, while the Indians of the Prairies are invariably to be found in large bodies, the buffalo supplying them with food, clothing, fuel, and all the requirements of their simple mode of life. It is mainly owing to this that the Prairie Indians have a greater facility for mischief than their neighbours, possessing as they do time and means to war upon the adjacent tribes; while, on the other hand, the straitened circumstances of the inhabitants of the woods compel their more especial devotion to the providing for their daily subsistence.

The government among all these tribes is neither rigorous nor well defined, the chiefs exercising great influence in their respective camps, though scarcely able to enforce absolute

obedience. In fact, the greatest chief, in his daily intercourse with his own people, commands no respect beyond that which all younger Indians pay to their elders. When, however, the tribe sits around the council fire, his opinion has naturally more weight than that of the others. Thus, by long established precedent, he determines the time for pitching or striking the tents, and other matters having a general bearing on the economy of the tribe, while he is also usually the wealthiest of his family, and possesses more horses, more wives, a larger tent, and a more gaudy dress.

It is difficult to obtain reliable information respecting the numbers of the Indian population; their migratory habits coupled with the vast extent of country over which they are spread, rendering the task of making a satisfactory census almost impossible.

We have, however, made a list of the numbers in the different tribes of Indians we met with on the Prairies (excluding those of Red River Settlement and Pembina), together with a conjectural addition of some that we did not actually come across. We have, also, given a rough estimate of the remainder of the population of the Saskatchewan country and of the Indians that live in the Rocky Mountains. It is probably well known that the officers of the Hudson's Bay Company have registered the number of the different tribes who resort to their posts for purposes of barter, but their reports, taken without correction, only afford a vague and exaggerated estimate of the Indian population with whom they have dealings; for, as the same bands (following in the footsteps of the buffalo) trade at the different posts at different seasons of the year, it comes to pass that the same Indians are constantly counted over and over again. According to a document presented to the "Select Committee of the House of Commons on the Hudson's Bay Company," the number of Indians in British North America is given at 147,000; of these 80,000 are to the west of the Rocky Mountains, 3,000 border on Canada, and the remaining 64,000 constitute the Indian population of the Hudson's Bay Company's territories. These numbers, however, considerably exceed those of the Indian tribes now dwelling in these districts.

Disregarding the Salteaux or Chippeways, of the district from Lake Superior to Red River on the one hand, and from the lake and wood country as far west as Forts Ellice and Carlton on the other; a tribe of whom the expedition saw little or nothing, we shall notice first, in the plain country, the Cree Indians, both from their greater number and also from their being on more intimate relations with the traders

than any other of the tribes in the Saskatchewan Prairies. This nation (which is closely allied to the above-mentioned Salteaux) is divided into two great groups, the Muskego or Swampy Crees, and the Saskatchewan Crees. The former inhabit the country from Hudson's Bay to Lake Winnipeg, living during the summer on the lakes and rivers, and in the winter hunting moose and reindeer in the morasses covering this tract of country. It is to this that they owe their name of Swampy Crees. They do not use any horses for transport; but travel by canoes in summer, and in winter with dogs, or on snow shoes.

1. *Thickwood Crees* of the Saskatchewan district, for so they are termed by the traders, inhabit a belt of country to the west of Lake Winnipeg, stretching along the northern border of the Saskatchewan country, as far west as longitude  $113^{\circ}$ . They are most numerous in the vicinity of Fort Pelly and Fort à la Corne, but they also trade at Forts Ellice, Carlton, Pitt, and Edmonton.

They travel about in small parties, using horses and dogs for transport; in summer, both of these animals carry their loads on their backs, but in winter, the dogs drag a long light sleigh over the snow. These Indians have regular tracks cut through the woods, wide enough to allow a pack-horse to pass. During the open weather, they live by the chase of the Moose deer, Cariboo or thickwood Reindeer, the Wapiti, small deer and bears; but in winter, they are compelled to depend chiefly on rabbits, which are very abundant in some parts of the country. Though occasionally in autumn they make short excursions to the plains for buffalo, when the herds come close to the edge of the woods, they often suffer great privation during their long winters, as they are then confined to the dense woods, and are employed in trapping the marten, minx, fisher, and other fur-bearing animals.

To secure these animals they construct rude fall traps of a few short poles, enclosing a space in which the bait is so adjusted that on the animal tugging at it a heavily weighted log falls on its head. As a rule these Indians are hardworking and docile, and in manner silent and self-possessed. They are extremely hospitable, though it is seldom they have more than the barest necessities of life. They trade their furs and dressed deer-skins for ammunition, tobacco, and clothing; and but few of them care to waste the fruit of their hard toil on liquor. Those, however, who are nearest to Red River, form an exception to this statement, as the freetraders from that settlement have caused the introduction of ardent spirits among them.

The Thickwood Crees are simple in their dress, and seem to

have none of those noisy and gaudy superstitious ceremonies to which those that dwell in the plains are so partial. They offer a most likely field for missionary enterprise, and advancement in civilization; and there would probably be little difficulty, under proper management, in inducing them to cultivate plots of land from which they might derive a more sure supply of food when trapping furs. North of Fort Pitt, there are a few families who have adopted this plan, independently of any missionary station, at which, as might be expected, the first step is always, if possible, to establish farming operations.

2. *Prairie Crees.* These have the same appearance and speak the same language as those in the woods, but they differ greatly in disposition and mode of life. They move in companies of from two hundred to four hundred tents, each of which contains one family at least, and often several. The average number of persons to a tent is about six, but the size of the tents varies very much. Their only employment, as is the case, too, with all the Indians of the plains, is the chase of the bison; hence they are constantly moving about as they follow the migration of the herds of these animals.

In the latitude of Fort Ellice they sometimes pitch their tents as far west as the Elbow of the South Saskatchewan, and from that point their country may be bounded by a line carried to the Neutral hills, south of Battle River, and thence on to the Beaver hills and Fort Edmonton. During the summer their favourite camping grounds are along the Qu'appelle River to the Missouri Coteau, which is the border line of the Assineboine and Sioux Indians. They are also found in the Bad and Eagle Hills, between the two branches of the Saskatchewan, and along Battle River to the south of Fort Pitt, or to the south-east of the Beaver Hills. At all these places they are in contact with the country of the Surcees or Blackfeet tribes, with whom they are frequently at war. During the winter, as the buffalo seeks the shelter of the partially wooded zone of country, the Plain Indians tent nearer the North Saskatchewan, or towards the Touchwood Hills and Fort Carlton. In winter these Indians construct "pounds" for capturing the buffalo in great numbers in order to procure their skins for the manufacture of robes for the Hudson's Bay Company.

These pounds are strongly fenced enclosures generally hid in a small bluff of woods; the herd is guided into them by black spots of brushwood, or other substance, laid, in converging lines, for miles over the snow. The frightened animals, not liking to pass these bushes, are constrained to enter the pound by an inclined road, ending in a sudden jump of six or eight feet, so that they are unable to return. A

picture of one of these pounds may be seen in Franklin's voyage, and in Mr. Hind's recent volume. Mr. Hind has indeed given a circumstantial account of the construction of one of these pounds during summer; but though we were in this country for three years, and at the very place which Mr. Hind describes, we never heard of this practice of the Indians at a period of the year when the snow was off the ground.

The prevalence of this method of hunting among the Prairie Crees is leading to the rapid extinction of their only source of support. The great plains of the North Saskatchewan, which, within the last fifteen years, were every winter teeming with buffalo, have now only a few large bands, numbering, it is true, tens of thousands, but no longer, as of old, to be found all over the country. The large bands, indeed, in which these animals are now met with, are a sure sign of their being over hunted, and the result is already being felt. Thus, in 1857, the buffalo were very plentiful between Edmonton and Fort Pitt, while the Indians and Company's servants alike, at the Mountain House and at Carlton, were starving.

In the following winter the case was exactly reversed, the buffalo having come on this occasion within easy distance of the two latter places; while at the former it was almost impossible to feed the people, and towards spring some of the more aged Indians were starved to death.

The Prairie Crees possess large bands of horses, but of neither the number or the quality of those kept by their neighbours, the Blackfeet. In moving about they use the "travaile," a triangle formed of two poles, each twelve feet long and connected by cross bars, which bear the load, while the apex rests on the horse's neck. For dogs they have an exactly similar contrivance, but on a smaller scale. A travelling party is a curious sight, as the women are perched generally on the horses that have the "travailes" attached, while a long straggling chain of loaded dogs brings up the rear. Their women are very hard worked and seldom have the slightest trace of beauty, their scanty dress being always dirty and untidy. The men, too, are very different from the Thickwood Crees, being idle and dissipated, and much given to gambling, begging, and drinking whenever they can get the liquor. They have little regard for personal finery, and devote themselves to their ceremonies, feasts, and superstitious medicine dances in a listless half earnest manner as compared with that of other Indians. They are, however, intelligent and hospitable, and have less of the barbarian's cunning, trickery and deceit than any of the other Plain Indians. They shew few signs of industry and design in the production of ornaments or imple-

ments of any kind, and even their skins, buffalo robes, and dried meats are considered inferior to the same articles as prepared by the Blackfeet.

Their language has had a system of syllabic characters adapted to it which the natives learn with great facility both to read and write. It was invented some years since by the Rev. Mr. Evans, a missionary at Norway House, who has printed several small books and parts of the Bible in these characters. The Cree language is the most universal in the country of the eastern plains, and a person conversant with it will always find some one in every tribe that can understand him, even among the Kootanies on the west side of the Rocky Mountains.

The Cree Nation was at one time very numerous, and as they were the first of the Rupert Land Indians to obtain firearms, they overran and made a temporary conquest of the greater part of the country, the tradition being that they even crossed the Rocky Mountains and reached the Pacific coast. They are still the most numerous tribe of the Saskatchewan country, and number in all perhaps about 12,500 souls. They are, however, rapidly on the decrease, as the small pox and other diseases annually sweep them off in great numbers.

*Rocky Mountain and Thickwood Stoney.*—Almost the only other Indians on the east side of the Rocky Mountains and within the district we are dealing with, who trade solely with the British Fur Company, are known by the name of the Rocky Mountain and Thickwood Stoney. These are a detached portion of the Assineboine branch of the Sioux or Dacotah tribe, and having been separated a great distance from their kindred, they have naturally been much modified in their character and mode of life.

At one time the Plain Stoney or Assineboines were a very powerful tribe on the Saskatchewan district, and inhabitants of the country between Carlton and the Missouri Coteau; indeed, even so late as when Franklin first visited that country in 1821, they were the terror of the traders from their daring attacks and plundering propensities. But when the small-pox commenced its ravages among the Aborigines of this part of North America, it seemed to single them out for more severe visitation than any of the other tribes, till at length they were almost extirpated, the northern part of their country being occupied by the less mischievous Crees. They still however dwell in the plains along the boundary line to the south of Fort Ellice, at which post they trade in the winter, as also at the American Mandan Forts on the Missouri; and along this latter river they yet form a numerous tribe. Those in the British territory still preserve their old character of being the greatest

scamps and horse stealers of the Prairies. The Expedition only met with one small band of them, numbering about 1000 souls, but ascertained that their present haunts were to the west along the boundary line nearly to the Cyprés Hills.

It is to these Assineboines, then, that the Thickwood and Rocky Mountain Stoneys belong; but so great is the difference between them, that were it not for their language being almost identical we should not suspect the relationship on first seeing them. These dwellers, indeed, in the forest, form but a very small tribe of scarcely more than one hundred tents or five hundred souls. They have, without exception, been converted to Christianity, as from their small number and mode of life (which is the same as that of the other Thickwood Indians) they were from the first more easily accessible than any other tribe. Those that live in the Rocky Mountains (who form the largest and best portion of them) were adopted and taught by the Rev. Mr. Randall, a Wesleyan missionary who spent many years at Fort Edmonton, and penetrated into remote parts of the Rocky Mountains, in his well organised and satisfactory endeavours to reclaim these Indians. In fact, although it is nine years since Mr. Randall left them, and though it was the only year of our visit, that they had the attention of his successor Mr. Woolsey, yet we found them still influenced by the good impressions that had been made on their habits and moral character by their first teacher.

Being Thickwood and Mountain Indians, and living in the most precarious manner, they are often in a destitute and wretched condition compared with that of other tribes; yet a visitor to a camp of Rocky Mountain Stoneys will never fail to be at once struck with their quiet and respectful manner, and with their unobtrusive hospitality, in sharing that which can generally be ill spared in their tents. Neither is there any begging or crowding for the purpose of forcing a ruinous trade on the hard up traveller, which is too often a source of great annoyance on entering an Indian camp.

In addition to these good qualities in a camp of these Indians you may leave anything lying about without fear of its being pilfered, unless, indeed, there is a possibility of its being eaten, when it is certain to become a prize to the dogs, and the Stoney dogs exceed all others in their digestive capacity.

The members of the Stoney tribe are hardworkers, as their life is one requiring constant exertion and foresight. They travel in the mountains or in the forests along their eastern base in parties of six or seven families. The young men are always off hunting in search of Moose or other kinds of deer, or of the Rocky Mountain sheep. The old men busy themselves cutting

out the travelling tracks through the woods, while the women pack and drive the few horses they use for carrying their small supplies.

They generally use skin tents stretched on a conical frame work of poles, but their wigwams are much smaller than those of the Plain Indians. The women dress all the skins of the animals they kill into a soft leather, which, when smoked, is the material used throughout the whole country for making mocassins, most of the fine leather being obtained from the Stoneys. They are excellent hunters, and though as a rule small and feeble in body, are probably capable of more endurance than any other class of Indians. They make trustworthy guides, and, with few exceptions, after some acquaintance with this tribe, you no more expect to be deceived or told lies, as a matter of course, than you would in a community of white men.

In the neighbourhood of the Pigeon Lake Mission they have cultivated small patches of land under the superintendence of Mr. Woolsey, but the want of proper implements is a serious bar to their advancement as gardeners or agriculturists. There is little doubt, however, that the majority of this tribe might easily be induced to quit their wandering life if they had other means of subsistence. The tract of country in the neighbourhood of Mountain House, which forms their present camping ground, and southwards to the Bow Fort, contains land admirably suited to the growth of barley, oats, and all kinds of vegetables, and the natural pasture and winter fodder cannot be surpassed. With these natural advantages no more fruitful field for missionary enterprise could be wished for than among these Indians, who are already disposed to adopt the habits of civilized men. Nor in stating this are we merely re-echoing the opinions of the missionaries, for we have heard the same views expressed by their own chiefs when sitting round their camp fires. Indeed, they pointed out to us a small garden they had made in the neighbourhood of the Bow Fort with rude implements of their own manufacture, having an evident pride in shewing that their land as well as that of the white men could grow turnips, which was their only crop.

Many of the Stoney Indians can read and write in their own language, using the Cree syllabic characters, which are easily adapted to it; and every morning and evening all the members of their camp meet to pray and sing as they were taught by Mr. Randall, though, it must be confessed, that their music is rather uncouth, and bears strong resemblance to their pagan medicine chants. We may add that the Earl of Southesk, who was in this country at the same time as the Expedition, bears

a similar testimony to the good character of these Stoney Indians, in an address to the Red River settlers.

It may be thought that a tribe, numbering at the most only three hundred or four hundred souls, would afford but a small field for the employment of the missionary, especially when there are so many ever wandering over the plains; but diffuseness of effort will be fatal to any attempts to elevate the condition of the Indian tribes in the Saskatchewan district or elsewhere. The number of converts gives no clue to the effect the teaching has had on the minds of Indians, who though, according to our ideas, ignorant, are often an intelligent, thinking, and in some senses of the word, a polished people.

It would prove far more effectual to concentrate the means of improving the condition of one small well-disposed community like the Mountain Stoneys, the example and advanced condition of which would offer the most powerful means of influencing the other tribes. The establishment of a nucleus formed of an industrial community, consisting almost wholly of pure Indians, would not have the same destructive effect as a colony of white men invariably has on the surrounding and still savage tribes.

The proper field for missionary enterprise should for this reason commence far away from the influence of white settlers, so as to allow time for the gradual elevation in condition of the Indians without their being thrown into an unequal competition that must and has always proved fatal to them. An Indian tribe can never fulfil the relations of a peasant or labouring class to a white community in a recently settled country, as they possess in themselves all the elements of the different grades in society, though at present undeveloped. Indeed the attempt to render them so has always ended in their rapid degradation and final extinction.

Meanwhile, to revert to the condition of these Stoneys, their conversion to Christianity, however flattering to our missionary efforts, and perhaps at first beneficial to them, yet, if unaccompanied by some effort to improve their permanent condition, will really tend only to their extermination; for the diffusion of the doctrines of docility and meekness will only render them more defenceless and less fitted for that struggle for existence which they must maintain till they are supplied with more civilized means of livelihood. If such means are not speedily supplied to them, so that they shall have made some progress towards independence, before the influx of white men, who will inevitably, sooner or later, occupy the fertile country of the North Saskatchewan; these Stoneys along with the Thickwood Crees will share the fate of all other border Indians, a fate

which, however, a little present expenditure might probably avert.

Are we warranted in looking on these vast territories merely as outlets for our surplus population without considering the claims of the Indians to our aid and protection as British subjects? And are we to regard these natives as we should so many wild beasts, the natural evils of a new country which are in time to be removed in the process of settlement?

Hitherto, while indignantly denying the latter alternative, the policy of the dominant races has invariably produced that result. On the other hand, our opinion, derived from some study of the Indian character, is, that any attempt to reclaim them, when in close proximity to the advancing line of civilization, will be of no avail at all; but that to be permanently improved in their condition they must be aided and governed while yet in their simple and primitive condition, and that therefore it is the duty of government to take the initiative even in the most remote districts, in a work at present left to the feeble and often ill directed efforts of missionary societies.

Where the Hudson's Bay Company have the sole sway over the Indians, they have been very successful in introducing that kind of discipline and government among them which is favourable for the purposes of the fur trade; and though that trade perpetuates the wandering and precarious modes of life, which it should be the first duty of the civiliser to eradicate, the sway of the Hudson's Bay Company, if it has done no other good, has at least shewn that the Indians are capable of being governed. We may add that what we ourselves saw of the Rocky Mountain Stoney has led to the foregoing remarks, which may however be applied with almost equal force to the Thickwood Crees, and to any other Indians dependent on means of subsistence similarly precarious.

The Thickwood Stoney is a small branch of the same tribe who inhabit the country to the north-west of Lake St. Anne's and along the Athabasca river. They have been for many years attached to the mission at Lake St. Anne's, and are all nominally Roman Catholics. To what extent they have been improved by their connection with the mission is uncertain, as they were only seen once by some of the Expedition on the Athabasca river; they were then destitute and wretched in the extreme, but notwithstanding very desirous of gambling with what little they possessed, so that on the whole they did not leave a favourable impression upon us.

*Slave Indians.*—All the remaining tribes which were seen by the Expedition to the east of the Rocky Mountains and the Saskatchewan country are included in one large

group, called the Slave Indians by the traders and Crees. They all speak the Blackfoot language, and during the summer roam over the great prairies along the South Saskatchewan and Red Deer River, in winter retiring to the north-west, where they tent along the edge of the woods between Rocky Mountain House and Bow Fort. In this group, however, is included a tribe with a distinct language of its own—a branch, indeed, of the great Chippewayan family who inhabit the Athabasca district far to the north of the Saskatchewan, having broken away from their own relatives and changed their habits of life from that of Wood to that of Prairie Indians. This language is guttural and harsh, so that the Blackfeet, though always living with them, are rarely able to learn it, while the Surcees have no difficulty in acquiring, not only the soft flowing Blackfoot tongue, but also that of many other tribes. The mode of life of the Surcees is the same as that of the Blackfeet, but their habits and appearance denote that they are a degraded race. Their constitutions are enfeebled, and, it is a curious fact, that “goître,” so rare among other Indians, is almost universal among them. The only other persons in that country who are afflicted with this disease are the half-breeds resident at the Company’s forts, who are influenced by depressing causes that enfeeble the constitution without actually producing disease.

The Surcees trade at Fort Edmonton, and as we saw many articles of American manufacture among them, they probably got these from their allies the Blackfeet, as they rarely themselves go so far southward as the Missouri. They generally camp in summer towards the Hand Hills, and in winter near the elbow of Battle River; sometimes joining in one large camp with the Blackfeet, though more generally living apart by themselves.

*The Blackfoot Tribes.*—These comprehend the Blackfeet, Blood Indians, and Peagans, who all speak the same language and have the same habits of life. They trade chiefly with the Americans, as they share in the subsidies granted according to the Indian treaty, by the United States government, a portion of their territory lying south of the boundary line, as well as to the north within British rule. The Blackfeet themselves trade a good deal at the Rocky Mountain House, principally bartering provisions for rum, tobacco, and ammunition; and they all prefer the goods supplied by the Hudson’s Bay Company as superior in quality to those from the American forts.

In the summer these Indians form large camps along Red Deer River or Bow River far out into the arid plains, but

where there is always enough grass in some spots to support their large bands of horses. They are the real Bedouins of the Prairies, having always parties on the move in every direction; making rapid journeys, sometimes to the British, and sometimes to the American posts, for the sake of gathering news concerning other Indians, or of the buffalo. They have large bands of horses, and some of fair quality. Their only food is the buffalo, and most of them will go a long time hungry rather than eat ducks; rabbits, and other small game.

As part of their subsidies, they receive flour, sugar, and coffee; but they care very little for such articles of food, which they say make them sick. Like the Crees, when moving about, they use the "travails"; but their tents are much larger than those of this latter people, it being not uncommon in a Black-foot camp to see them of forty or fifty buffalo skins sewn together, the more usual size only requiring from twelve to twenty skins. They are always conical, with triangular lappets at the apex for directing the smoke as it escapes. As they travel so much over bare plains, where there is no timber, their tent-poles are made of light dry wood, so that they are easily conveyed by attaching them to a horse with their ends trailing on the ground. The smallest tent requires thirteen poles.

The Blackfoot tribes are fond of fine dresses for themselves, and gay trappings for their horses. Their chiefs have state robes of ermine fur and of otter skins, and their medicine-men have dresses adorned with eagle feathers. The women of this tribe are often comely; and they always dress neatly with ornamented tunics and leggings of cloth or deer-skin, worked with beads and porcupine quills.

They have many mysteries and ceremonious dances, in which they make great use of drums, rattles, and shrill whistles. Their chanting on these occasions is more harmonious than that of the Crees, and they seem to join in these rites with greater sincerity than other Indian tribes. They are of wilder nature and are more treacherous than the Crees, and yet have certain ideas of honour to which they rigidly adhere.

The young men are great horse thieves, but are more under the control of their seniors than is the case with the other Indians. They are constantly at war, either with the Crees, Assineboines, or Crow Indians; horse stealing on one side or the other being generally the cause of all their quarrels.

The Roman Catholic missionary at Lac St. Anne's, M. Le Combe, has made one tour among these Indians, with a view of establishing a mission; but, as we have already remarked, it will be much more difficult to effect any real improvement among these tribes than among those that dwell in the woods.

Their constant communication with the Americans, their frequent migrations and free mode of life, and their sole dependence for food on the chase of the buffalo, are all against their adopting those habits of industry, without which there can be little real advancement in their condition.

According to their own notions, it would be better for them if we would leave them alone; as their only fear for the future is caused by their perceiving the rapid decrease in the numbers of the buffalo, owing to the active trade forced on them for robes and provisions. Unfortunately, nearly all their trade, at the establishments of the British Fur Company, is for rum, the only luxury they cannot get at the American posts; and their love for this spirit is so strong as to induce them to store up provisions to barter for it. It is only by supplying the Blackfeet with rum that the Hudson's Bay Company can induce them to prepare an excess of provision beyond their immediate wants; and though this, again, tends to ruin the future prospects of the Indians by gradually exterminating the buffalo, it is certain that, without this supply of provisions, the fur trade, as at present prosecuted, could not be carried on. The brigades that at present bring down the furs, and take up the goods for trade to the different sub-Arctic districts, by the tedious *portage-routes*, are supplied with pemmican made from the buffalo of the Saskatchewan country; and there is much reason to doubt whether, as a question of economy, even with the apparently low cost of the provisions thus obtained, it would not be cheaper to draw the required supplies from an agricultural population, by a more civilized style of commerce.

The Blackfoot tribe have never yet suffered much from the small-pox, which has been such a scourge to the other Indians; but at present there is a very obscure form of disease, which commits great ravages among them. It commences with a state of collapse, which attacks the Indian, generally young persons, suddenly, and if not fatal within a few hours, they sink into a low typhoidal state, from which they seldom recover. Their medicine-men use no means to recruit the sufferer's strength, but continue their attempts to cure him by beating drums and shaking rattles over him without intermission, relays of them keeping it up day and night in the case of an important patient; it is needless to say with what result. It is only when the sick Indian happens to be a man of little importance, and his friends are consequently unable to pay the medicine-men, that he has the slightest chance; indeed, the only cases of recovery we heard of were, when we were able to persuade them to keep the poor sufferer clean, and to give him nourishment and simple stimulants.

In the course of a week we spent in a Blood Indian camp of two hundred families, there were at least twenty or thirty deaths from this disease; and the wailing and lamentations of the relations were almost continually ringing in our ears. One night a chief was stricken down, and the whole camp, which was at the distance of two miles from ours, joined in keeping up the wild and unearthly wailing till daylight.

What will become of these Wild Plain Indians it is not difficult to foresee; but it is to be hoped that their inevitable extermination will not be hastened, as on the western frontiers of the United States, by ruthless warfare. At present they have a most friendly feeling towards the British, by whose representatives, the Hudson's Bay Company, they have been always fairly treated. On the other hand, along the Missouri, within the American frontier, where an active competitive trade has sprung up, the thirst of gain has developed the worst features of the white man's character, and has led the Indians, who are a very observant race, to draw the most unfavourable conclusions with regard to the white man in general.

There cannot be a shadow of a doubt that, if settlers are allowed to push their way into the Saskatchewan country, as has been the case in the Western States, before any form of government has been established which would consider the interest of the Indian subjects of the Queen as well as that of the settlers, it will be almost impossible to preserve this friendly feeling towards the English, and secure the country from acts of incursion and rapine on the settlers, which, if once commenced, must necessarily end in a bloody war of retaliation and extermination against the Indians.

Such wars have ever proved expensive and mischievous, in that they retard the progress of the young settlement, and are, moreover, apt to raise too soon questions of assistance from, and dependence on, the mother country, and so produce jealousies and ill will. For this reason, besides the crying injustice to the Indian possessor of the soil (who, in sharing his land with our surplus population, should at least have the benefit of the same laws as are passed or maintained for the good of the settlers), any measures taken in time to prevent the usual sequence of evils in the first settlement of Indian country, would prove a great saving to ourselves.

The Saskatchewan country is peculiarly favourable for making the attempt to introduce this fairer method of settlement, as it will not yield any sudden source of wealth to tempt an unsettled population, or make any return to mere "cuteness" or unprincipled speculation. Having the advantages and defects of a temperate climate, with a great extent of good

and varied soil, it is well fitted for colonization by an industrial population, who, by toil and intelligence, will obviate the defects to which the climate is liable, for the sake of the small but solid measure of prosperity they are sure to enjoy in return.

So long as the colonial gold fields hold out their strong allurements to emigrants, it cannot be expected that a field of profit so humble, though probably more lasting, will be chosen by them in preference; and we may therefore be sure that, even if the Saskatchewan country were at once thrown open for settlement, and provision made for its government, there would be ample time for the system to exercise an influence in improving all classes of Indians, before those yet in their primitive state have been reached by the white population—an influence which would affect even the Blackfoot tribes, so far at least as to prepare them for becoming peaceful neighbours.

*The Kootanie and Shouswap Indians.* The expedition did not see much of these tribes, which are both small and inhabit a limited portion of country. The Kootanie Indians live generally in the wide open valley through which the river of that name flows, when parallel to the Rocky Mountains. They are all Roman Catholics, but no missionary resides among them; those that live at the Cour d'Alleur Lake and Flathead mission stations only making occasional visits among them. They are a fine race of Indians, and seemed to us quite as well disposed as the Rocky Mountain Stoneys. They often make excursions across the Rocky Mountains to hunt buffalo, but, as a rule, tent in the large plains in the valley of the Kootanie river. They have larger bands of horses, in proportion to their numbers, than any other tribe we met with; and these animals, though small in size, are very swift and hardy. This arises, no doubt, from the dry gravel soil of their feeding grounds, and also from their being less frequently used than those belonging to the Plain Indians.

These Indians have several cows and oxen among them; the first of which they procured from a party of Red River emigrants, who crossed the mountains with the late Thomas Sinclair, who was afterwards killed by the Cascade Indians. They make no use of these animals; but they lassoed the cows, when we wanted to milk them, though they did not seem to care to milk them for themselves.

They make a few attempts at agriculture; but these, like those of the Mountain Stoneys and Thickwood Crees, are very imperfect and uncertain. Their principal food is small fruit, such as cherries and the service-berry, which they dry and make into cakes, and also a lichen from a species of pine tree; they also get deer and mountain sheep, and occasionally buffalo, as before mentioned.

As it is likely the Kootanie country will prove to be auriferous, perhaps in a few years these Indians may be submitted to the hard test of contact with the white man, and this, too, just at a time when his passions are most excited, and when he is least disposed to consider the claims of Indians for lenient, or even just, dealing. It is to be hoped they will then migrate, as they are much superior to the tribes nearer the Pacific coast, and better worth being preserved.

The Shouswap or Carrier Indians occupy the country of the Upper Columbia to the east to Jaspar House, where they sometimes trade, and west across the Watershed to Kainloop's Fort on Thompson's river. They are canoe Indians, and make long journeys over the mountains, carrying heavy loads on their backs. Though small and miserable in appearance, they are wonderfully strong at this work.

With them the dog is used only for hunting, and never as a beast of burden, as with the other tribes. Only a few of them have horses, which they keep at the Columbia lakes, as they have no tracks through the dense woods of the valleys further to the north. Their food is salmon (which ascends the Columbia all the way to its source), the mountain goat, and sheep, and the siffleur or marmot, the flesh of all which they use dried and smoked. They also sometimes get a moose or rein-deer, or a bear; but no large game is plentiful on the western slope of the Rocky Mountains.

The other tribes of Indians seen by the expedition to the west of the Rocky Mountains, were all within the American territory excepting those at Vancouver's Island, to whom it is not necessary to allude in this report.

JAMES HECTOR, M.D.

W. S. W. VAUX, M.A.

XXI.—*A few Remarks on the Wild Tribes of Tierra del Fuego from Personal Observation.* By W. PARKER SNOW, F.E.S.

IN the year 1855 I was cruising in a very small schooner of only eighty-eight tons about the neighbourhood of Tierra del Fuego and Cape Horn. My particular object was to get acquainted with the natives and try to discover one Jemmy Button who had been brought to England with the most humane intentions by the present Admiral Fitzroy, who had him educated, and finally returned to his own country twenty-three years before my visit. The particulars connected with my attempt would be out of place to relate here. Enough to